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[illegible] newspaper by the bride's parents were distributed among their relations. Although the same value of presents was given by the bride's parents to the newly-wed couple. Even now as the wife followed her husband wherever he went. Generally he took her at once to the bride's house where they spent their honeymoon. Later they generally rented a house by themselves. It was the rule for the men to maintain living among the people although he might have a separate house of his own. Thus were frequently either lived among their husband's people. Younger brides were at least slightly more considerably made to the bride's people.

Even may ladies who were engaged to be married generally still continued to live with their young men in the young man's lodgings, only separating considerably on the death of his Father's parents to do such for them. If the death left as a long while then he lived in a Ba-parents dwelling. Thus at the time of the marriage in a child to see out on behalf of either the parents house and of the Father's parents house. When the marriage ceremonies had been completed and the bride established, he did not never more had into the house of the parents of either side, but straightway took her to the house of his uncle, where he even other relatives where they lived for a time. Although the couple might return to live with either one of parents but

251 Across means the time when cattle, sheep, goats, ground hog, and other meat, as well as fish, would be prepared for preservation. The meat of the larger animals, cut into long, thin slices, was dehydrated by hanging it in the sun over a stick fire. People avoided smoking the meat lest it acquire a bitter flavor. Dried to a brittle consistency and boned, the meats then being sorted together. After getting a gopher, a person placed a stick reaching from the head to the hind quarter in the body cavity and allowed the carcass to dry in the sun. A light pounding softened dehydrated meat before it was stored in a skin bag. From dried meat came pemmican, the fat being heavily pounded and mixed with fresh berries on a sheet of bakstone. After adding melted grease the product was stored in unscented pounding skins or in a casing of charred intestines. Berries could also be prepared by first boiling them and then drying the pulp on sheets of bark. After one layer of berries had dried another was added on top. Eventually an entire dry cake could be rolled up for cooking. The Kaska stored food in several kinds of cellars. In winter, when simple freezing proved sufficient for preservation, they placed fatty foodstuffs near accumulated with spruce brush in a snow pit and covered it with snow. In the mountains a cache made by piling up rocks covered a supply of meat. A subterfuge, the informant remarked, never got at food preserved in this manner. Small quantities of meat could also be suspended from a pole lashed to a tree or braced into a fork. A pile of stones anchored the base of the pole cache. Men constructed wagon up to eight feet square in cross, using poles that they lashed together with willow-bark line. The food stored on these platforms was covered with brush weighted down by poles. Men found it easier to build triangular wagon set between three conveniently growing small trees. The foundation of the platform consisted of three poles lashed to the supporting trees. Across this the builder laid a flooring of fifteen poles. Four-pole shelves and two-pole platform racks could not be reached.

Women stored food on fresh poplar or birch bark as well as in birch and solid wood dishes. A bale drilled in such a wooden vessel served as a handle. People avoided using one another's dishes for fear that doing so might lead to a small stick emerging from the owner person's mouth. Utensils consisted of bone knives and dung-horn or wooden spoons. Dilgarro prescribed that a knife must never be used to another person blade first. Deliberately violating this rule constituted a hostile gesture. Each member of the family helped himself from the cooking pot but children shared the dishes of their parents without fear of any danger. At the end of a meal a person might wipe his fingers along the sides and bottom of the vessel to obtain even the smallest bits of grease. Both men and children ate together, sometimes providing periods of animated conversation. In addition to the magical avoidances that governed eating[1] there existed the ceremonial that following a period of near starvation eating must be resumed gradually. Hospitality existed as an established virtue. A man always said to greetings for a meal was: "Bonhon-de-lon, yenny nan you killed me with this party (i.e., feast)." The host in reply would urge his guest to recall the periods of hunger that the host had been forced to undergo. Food offered to a guest had to be "half-cooked" and a serving of eighty fat ribbons signified an honoring. The informant denied the hot-food hospitality was for

[1] See below, p. 100, also pp. above, p. 38.